

संस्कृत भारती

अक्षरम्, ८ उपमार्गः, २ घट्टः गिरिनगरम्, बेङ्गलूरु - ५६० ०८५.

पत्रालयद्वारा संस्कृतम्

संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्

PRAVESHA -7

Why decline of Samskrit ?

Long ago Samskrit was a spoken language. But why is that it is not a spoken language now ? This is a natural question. One cannot relate any one reason only for this. There are many reasons such as, historical, social and personal.

Samskrit is a language, which is more than 10,000 years old. But the modern languages of regions developed during the last two thousand years. During the foreign rule for a thousand years foreign languages became state languages. Those languages were imposed on us. During the British rule Samskrit Pathashalas were all closed. More and more new English schools were opened. Those who studied English acquired wealth and status. English became a means of livelihood. The first graduate who passed B.A. degree was seated on an elephant and taken on a procession in Calcutta. Thus the importance of English education got a fillip.

The social life in ancient India was simple, friendly and peaceful. Caste system was based on one's learning and profession. During the mediaeval period feelings of high and low gained ground for many reasons. A large section of the society was denied of Samskrit learning.

A language is a tool of an individual. The changes that affected the Hindu society got their reflection in Samskrit scholars also. Their inaction and disregard for Samskrit medium led to the decline of Samskrit. However, they sustained the Samskrit wisdom despite their poverty, invasion, absence and insults. The world should be grateful to them.

The British rulers employed European grammatical system which is 2300 years old displacing the educational system centred around Samskrit. Because Samskrit study was made following this pattern the standard of Samskrit is diluted.

The regional languages got importance as mother tongues. Hindi got its importance on account of Political reasons besides being a language of the majority and language of transaction. English got its importance due to the predilection of administrative officers, Political leaders and Christians in India. In order to appease Muslims and their efforts Urdu got its importance. Because of all these factors Samskrit did not enjoy its original place in its own land.

Note:

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

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॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhāratī

Victory of Bhārata – Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

॥ मूढः परप्रत्ययनेयबुद्धिः ॥

A fool is guided by other's understanding.

सप्तमः पाठः – SEVENTH LESSON

1. SENTENCES

अ) 1. तेन क्रीड्यते । = (It) is played by him.

2. व्याघ्रेण धाव्यते । = (It) is run by tiger.

3. जलेन स्रूयते । = (It) is flowed by water.

4. अग्रजेन स्थीयते । = (It) is stood by brother.

5. पुष्पैः विकस्यते । = (It) is bloomed by flowers.

6. अस्माभिः उपविश्यते । = (It) is sat by us.

7. तैः नृत्यते । = (It) is danced by them.

8. वृक्षैः कम्प्यते । = (It) is shaken by trees.

9. सीतया अलज्जत । = (It) was blushed by Sīta.
10. ताभिः अमिल्यत। = (It) was met by them (those women).
11. त्वया यत्यताम् । = Let it be tried by you.
12. तेन जीव्यताम् । = Let it be lived by him.

Let us know the use of Impersonal Voice (भावे प्रयोग) in this lesson. The above sentences are in Impersonal voice. As similar usage is not sanctioned in English, translations are verbal.

Verbs are of three kinds : सकर्मक - Transitive, अकर्मक - Intransitive and द्विकर्मक - Verbs which govern two objects. Sentences with Transitive verbs in Active voice are changed to Passive Voice. Similarly, sentences with Intransitive verbs in Active voice are changed to Impersonal voice. Impersonal voice is rarely used in English. It may be said that it is not at all used in the established practice.

SPECIAL POINTS

Rules of Impersonal Voice

Subject will be in Instrumental case. The verb is in the same form as in the Passive voice (क्रीड्यते) and is always in third person, singular.

बालेन क्रीड्यते । (It) is played by the boy.
पुष्पैः विकस्यते । (It) is bloomed by the flowers.

Since the verbs are intransitive, there is no word to denote object in the sentences.

आ) Observe the following sentences :

1. शिष्येण श्लोकः पठितः★ । = Verse was read by the student.
2. बालिकया देवः प्रणतः★ । = Lord was prostrated by the girl.
3. छात्रैः प्रश्नः पृष्टः★ । = Question was asked by the students.
4. सेविकाभिः कार्यालयः गतः★ । = Office was gone by the maid servants.
5. चतुरया पाठाः पठिताः★ । = Lessons were read by the clever girl.
6. व्याघ्रेण मृगाः मारिताः★ । = Deer were killed by the tiger.
7. ललनाभिः लेखाः लिखिताः★ । = Essays were written by the women.
8. मार्जारैः मूषकाः भक्षिताः★ । = Rats were eaten by cats.
9. भिक्षुकेण भिक्षा याचिता★ । = Alms were begged by the beggar.
10. तेन अनुजा प्रहृता★ । = Sister (younger) was beaten by him.
11. चर्मकारेण पादरक्षाः विक्रीताः★ । = Sandals were sold by the cobbler.
12. मया ललनाःआहूताः★ । = Women were invited by me.

13. सिंहेन मांसं खादितम्* । = Meat was eaten by the lion.

14. पण्डितेन सत्यम् उक्तम्* । = Truth was spoken by the pandit.

15. महिषेण तृणानि भक्षितानि* । = Grass was (were) eaten by the buffalo.

16. वृद्धैः फलानि खादितानि* । = Fruits were eaten by the old men.

17. भारवाहैः काष्ठानि आनीतानि* । = Pieces of wood were brought by the porters.

18. ताभिः पुष्पाणि आघ्रातानि* । = Flowers were smelt by them (those women).

The above sentences have words ending in क्त or past participles. The words with stars end in the affix क्त. When the affix क्त comes after verb roots, it takes the form of पठितः, प्रणतः, etc.

eg. When क्त comes after पठ् or लिख्, the form will be पठितः or लिखितः respectively.

eg. पठ् + क्त - पठितः
लिख् + क्त - लिखितः

Rules regarding क्त affix :

This affix comes after verb roots to denote the action in past. The verb root ceases to be a verb after the addition of this affix. Instead, it becomes a Noun. However, the sense is that of Past tense. The

noun ending in क्त will assume different forms in the three genders.

eg. पठ् + क्त - पठितः (Mas.) - was read
पठिता (Fem) - was read
पठितम् (Neu) - was read

The gender of the word पठित changes according to the gender of the object that was used in the sentence.

Rules of passive voice or Impersonal voice are also applied here - (Subject will be in the Intrumental case while the object in the Nominative.)

eg. तेन श्लोकः अपठ्यत । तेन श्लोकः पठितः ।
तेन भगवद्गीता अपठ्यत । तेन भगवद्गीता पठिता ।
तेन पद्यम् अपठ्यत । तेन पद्यं पठितम् ।

Here, word ending in 'क्त' is changed following the Object. In other words if the object is in masculine, the past participle will also be in masculine, if it is in feminine, it will be in feminine, in neuter, it will be in neuter. Similarly if the object is in singular, it will be in singular and so on.

eg. अनुजेन फलं खादितम् ।
अनुजेन फलानि खादितानि ।

It is simpler to use past participles in place of verbs denoting past tense either in Passive or Impersonal voice. Nevertheless, there is no change whatsoever in meaning.

eg.: अयाच्यत = याचितः ।
अखाद्यत = खादितः ।
अहस्यत = हसितः । etc.

इ) Observe the following sentences :

1. श्वः रामः नगरं गमिष्यति । = Rama will go to the town tomorrow.
2. मम मातुलः मद्रास्तः आगमिष्यति । = My uncle (maternal) will come from Madras.
3. अहं संस्कृतपण्डितः भविष्यामि । = I shall become a Samskrit scholar.
4. अग्रिमसप्ताहे गुरुः व्याकरणं पाठयिष्यति । = Next week the teacher will teach Grammar.
5. दिनद्वयस्य अनन्तरं पुस्तकं प्रतिदास्यामि । = I shall return the book two days later.
6. भवन्तः सज्जनान् पीडयिष्यन्ति चेत् कष्टम् अनुभविष्यन्ति । = If you torment the pious, you will suffer.
7. दुष्टान् देवः दण्डयिष्यति । = God will punish the wicked.
8. इदानीं न पठसि चेत् परीक्षायाम् अनुत्तीर्णः भविष्यसि । = If you do not study now you will not pass in the examination.
9. तौ श्वः राजधानीं गमिष्यतः । = They (two) will go to the capital tomorrow.
10. वार्षिकोत्सवे आवां गीतं गास्यावः । = We (two) shall sing a song on the occasion of the annual festival.

11. तत् श्रुत्वा जनाः सन्तोषम् अनुभविष्यन्ति । = Listening to it, the people will feel happy.

12. आचार्य! भवान् यथा वदिष्यति, तथा करिष्यामः । = Teacher! we shall do as you (will) say.

13. श्वः प्रातः अहं पञ्चवादने उत्थास्यामि, पाठं पठिष्यामि च । = Tomorrow morning, I shall get up at 5 O'clock and shall study.

14. यः सुन्दरं लेखिष्यति तस्मै पारितोषिकं दास्यामि । = One who (will) write beautifully, to him I shall give the prize.

15. भगवद्गीतापठनेन मानवः मनःशान्तिं लप्स्यते । Man will obtain peace of mind, by reading Gita.

16. चित्रं दृष्ट्वा अहं मोदिष्ये । I shall feel happy seeing the movie.

17. आगामिमासे स्पर्धायां बहवः स्पर्धिष्यन्ते । Many will compete in the competition next month.

18. त्वं सद्गुणप्राप्तौ प्रयतिष्यसे चेत् वर्धिष्यसे । If you try to acquire good qualities you will grow.

19. सायं मन्त्री सभायां भाषिष्यते । The Minister will speak at the meeting in the evening.

Rules

It is easier to guess future tense forms if one knows present tense forms of verbs in all their three persons and numbers. For example both the present and the future forms of the verb are given below:

PRESENT TENSE

	Sing.	Du.	Plu.
III Person	पठति	पठतः	पठन्ति
II Person	पठसि	पठथः	पठथ
I Person	पठामि	पठावः	पठामः

FUTURE TENSE

	Sing.	Du.	Plu.
III Person	पठिष्यति	पठिष्यतः	पठिष्यन्ति
II Person	पठिष्यसि	पठिष्यथः	पठिष्यथ
I Person	पठिष्यामि	पठिष्यावः	पठिष्यामः

The difference that can be seen is that in future tense forms स्य (ष्य) is inserted between the verb root and conjugational affixes like ति etc.

Eg.-	Present	Future
	पठति	पठिष्यति
	क्रीडति	क्रीडिष्यति
	भवति	भविष्यति

It does not however mean that Future forms of all verbs resemble पठिष्यति. In पठिष्यति the letter इ precedes the स्य or ष्य. But in certain forms this is not found. A few such well known forms are -

जानाति - ज्ञास्यति	उपविशति - उपवेक्ष्यति
पिबति - पास्यति	उत्तिष्ठति - उत्थास्यति
नयति - नेष्यति	शक्नोति - शक्ष्यति

पश्यति - द्रक्ष्यति	क्रीणाति - क्रेष्यति
पृच्छति - प्रक्ष्यति	शृणोति - श्रोष्यति
ददाति - दास्यति	त्यजति - त्यक्ष्यति

With constant practice and careful examination of the usages, one should come to know of these forms.

WORDS.

(to be committed to memory)

Since the subject will always be in the Instrumental in the passive, Impersonal and in sentences using past participles, let us know certain wordforms in the instrumental case:

Instrumental Case

	Singular (by him)	Dual (by two of them)	Plural (by them)
बालशब्दः (पु)	बालेन	बालाभ्याम्	बालैः
शालाशब्दः (स्त्री)	शालया	शालाभ्याम्	शालाभिः
फलशब्दः (न)	फलेन	फलाभ्याम्	फलैः
तद्शब्दः (पु + न)	तेन	ताभ्याम्	तैः
तद्शब्दः (स्त्री)	तया	ताभ्याम्	ताभिः
अस्मद्शब्दः (त्रिलिङ्गकः)	मया	आवाभ्याम्	अस्माभिः
युष्मद्शब्दः (”)	त्वया	युवाभ्याम्	युष्माभिः

Words in neuter (फलम्, ज्ञानम्, पुस्तकम्, etc.) ending with अ are declined as masculine from the third case onwards.

EXERCISE

a) Correct the errors -

1. फलेन पतति ।
2. चित्रकाराः लिखति ।
3. गायकः गायन्ति ।
4. अहं क्रीडति ।
5. त्वं वन्दते ।
6. ते पिबामः ।
7. अयं गच्छन्ति ।
8. सा नमसि ।
9. एषः तण्डुलाः पचति ।
10. चोराः पेटिकाम् अहरत् ।

b) Change the voice of the following sentences -

eg. सः अक्रीडत् । तेन अक्रीड्यत ।
भिक्षुकेण अट्यते । भिक्षुकः अटति ।

1. अम्बा पचति ।
2. सीता पिबति ।
3. त्वं गच्छसि ।
4. ते अगायन् ।
5. अहं गच्छामि ।
6. तेन निन्द्यते ।
7. नटैः नृत्यते ।
8. अजैः भक्ष्यते ।
9. व्याघ्रैः दृश्यते ।
10. बालैः गीयते ।

c) Replace verbs by past participles and past participles by verbs in the following sentences:

१. मया ग्रन्थः अपठ्यत ।
२. तेन ग्रन्थालयः अगम्यत ।
३. त्वया लेखः अलिख्यत ।
४. रावणेन सीता अनीयत ।
५. बालकेन मधुरम् अखाद्यत ।
६. तया चित्रं दृष्टम् ।
७. चन्द्रशेखरेण शाला गता ।
८. बालिकया पानीयं पीतम् ।
९. सीतया फलं भक्षितम् ।
१०. दशरथेन राज्यं रक्षितम् ।

d) Write sentences using the following words:

Household Things

Masculine words ending in अ

कटः - Mat
अङ्गारः - Charcoal
पट्टः - Grinding stone
कुङ्कुमः - Saffron
मञ्चः - Cot
उपस्करः - Condiment
मन्थानः - Churning stick
शूर्पः - Winnowing basket or pan.
भ्राष्ट्रः - Frying pan
कण्डोलः - Basket
घरट्टः - Grinding Stone
दर्पणः - Mirror
आढकः - A Measure

Feminine words ending in आ

हरिद्रा - Turmeric
जीरिका - Cumin seed
चुल्लिका - Oven
कर्तरिका - Scissors
स्थालिका - Plate
पाकशाला - Kitchen
शर्करा - Sugar
पाञ्चालिका - Doll
छुरिका - Knife
कुञ्चिका - Key
कशा - Whip

Neuter words ending in अ

उलूखलम् - Mortar
उल्मुकम् - Fire brand
पात्रम् - Vessel
लवित्रम् - Sickle
ताम्रकम् - Copper
उपधानम् - Pillow
मुसलम् - Pestle
खनित्रम् - Spade
पिष्टपचनम् - Pan (for parching flour)

लोहम् - Metal	कूटयन्त्रम् - Trap
तल्पम् - Bed	पित्तलम् - Brass
लवणम् - Salt	तूलम् - Cotton

2. प्रहेलिका - RIDDLE

दन्तैर्हीनः शिलाभक्षी निर्जीवो बहुभाषकः ।
गुणस्यूतिसमृद्धोऽपि परपादेन गच्छति ॥

Without teeth it eats stone; without life it speaks much; even if possessed with wealth of virtues it follows others.

What could that be? Can you guess?

(Answer in the last page)

3. COMPREHENSION - सङ्ग्राह्यविषयाः

We have come to know that Kāvya is of three kind; Gadya, Padya, and Champū. Kāvya can be classified in another way also,

1. दृश्यकाव्य and 2. श्रव्यकाव्य

Dṛśya kāvya is one which is presented and is seen-drama, etc, Śravya kāvya is one which is to be heard and enjoyed-Mahākāvyās, etc.

What is called drama in English or नाटक in other Indian languages is रूपक in Samskrit. There are ten varieties of Rūpakās. Of them Nātaka is one.

नाटकं सप्रकरणं भाणः प्रहसनं डिमः ।
व्यायोगसमवाकारौ वीथ्यङ्केहामृगा दश ॥

These are ten types of Rūpakās. Well known Rūpakās and their authors-

1) अभिज्ञानशाकुन्तलम्	कालिदासः
2) उत्तररामचरितम्	भवभूतिः
3) स्वप्नवासवदत्तम्	भासः
4) वेणीसंहारम्	भट्टनारायणः
5) मृच्छकटिकम्	शूद्रकः

4. INTRODUCTION TO SAMSKRITA LITERATURE
संस्कृतवाङ्मयपरिचयः

Now, we give you a brief introduction to the above well known plays :

1. अभिज्ञानशाकुन्तलम्

Kālidāsa wrote three plays -

मालविकाग्निमित्रम्, विक्रमोर्वशीयम्, and अभिज्ञानशाकुन्तलम्. Of these, Abhijñāna Śākuntala is also known as Śākuntala and Śākuntala play. The story of Śakuntala and Duśyanta forms the plot of the drama. Duśyanta was a राजर्षि royal sage, Śakuntala was Viśwāmitra's daughter and the sage Kaṇva's foster-daughter. The king went to the forest for hunting. He entered Kaṇva's hermitage in the forest. There he saw Śakuntala. He made acquaintance with her. They

married through Gāndharva rites. Promising Śakuntala that he would send for her, Duśyanta returned to his kingdom by giving her a signet ring. Once the Sage Dūrvāsā paid a vist to the hermitage. Immersed in the thought of Duśyanta, Śakuntala did not notice the sage. Enraged, Dūrvāsā cursed Śakuntala that she may be forgotten by her husband. Śakuntala did not come to know of this, when her friends requested the sage, the sage said that Duśyanta would remember Śakuntala only if he sees a memento. When Śakuntala went to Duśyanta, it happened as predicted and Duśyanta did not remember her. The signet ring was also lost. Finding no other way, Śakuntala, along with her mother Menaka came to the hermitage of Mārīca. There she gave birth to a son. He was Bharata.

When the lost ring was found out through fishermen, Duśyanta remembered Śakuntala. The king regretted his mistake. Once the king had gone to heaven to help the Gods. On his return, he happened to be united with his wife and son at hermitage of Mārīca. Being blessed by the sage Mārīca all of them returned to the kingdom happily. This is the plot of the play.

Abhijñāna Śākuntala is the best art work in whole of Samskrit literature. The following verse speaks of the greatness of the work which is ranked among the world's best artistic creation.

काव्येषु नाटकं रम्यं तत्र रम्या शकुन्तला ।
तत्रापि च चतुर्थोऽङ्कः तत्र श्लोकचतुष्टयम् ॥

Among the Kāvyas, Nātaka is Delightful, there too Śākuntalanātaka is more delightful. Wherein also, the fourth Act and within the Act, four verses are considered the best.

5. कथा

न्यायश्रद्धा

पूर्वं सगरः नाम नृपः आसीत् । तस्य पत्नीद्वयम् आसीत् । किन्तु एकः अपि पुत्रः न आसीत् । अतः सगरः दुःखितः अभवत् । अनन्तरं तेन एकः मुनिवरः सेवितः । मुनिवरः सन्तुष्टः अभवत् । सः वरम् अयच्छत् । सगरस्य ज्येष्ठपत्नी एकं पुत्रम् अलभत । तस्य नाम असमञ्जः । कनिष्ठपत्नी षष्टिसहस्रं पुत्रान् अलभत । कालः अतीतः । सर्वे पुत्राः अवर्धन्त । राजकुमारः असमञ्जः बहुदुष्टः आसीत् । सः विनोदार्थं नगरस्य अन्यान् बालान् जले क्षिपति । दृष्ट्वा आनन्देन हसति च । एवम् असमञ्जः अनेकान् बालान् अमारयत् ।

ततः जनाः दुःखिताः अभवन् । ते नृपस्य समीपम् अगच्छन् । असमञ्जस्य दुराचारम् अवदन् । तदा नृपः सचिवान् आह्वयत् । पुत्रस्य विषयम् अवदत् । ''इदानीं किं करोमि?'' इति तान् अपृच्छत् । सचिवाः अवदन्– ''प्रजापीडकः असमञ्जः भवता राज्यतः निष्कासितः भवतु'' इति । नृपेण सचिवानां निर्णयः अङ्गीकृतः । पुत्रः अपि असमञ्जः तेन निष्कासितः । अहो! न्याये नृपस्य श्रद्धा ।

अतः सज्जनाः 'त्यजेदेकं कुलस्यार्थे' इति वदन्ति ।

Belief in Righteosness

Formerly there was a king by name Sagara. He had two wives. But he had no son. Hence the king was

unhappy. Then he served an ascetic. The ascetic was pleased. He gave a boon. Sagara's first wife got a son. His name was Asamañja. The second wife begot 60,000 children. Time passed. All children grew up. Prince Asamañja was extremely wicked. For fun, he used to throw the children of the city into water and derived joy out of it. Thus he killed many children.

People were dejected. They approached the king. They reported that Asamañja was wicked. Then the king called his ministers and told .them about his son. He asked them as to what should be done now. The ministers said- ''Banish Asamañja the oppressor of people from the kingdom.'' The king accepted their decision. Although a son, Asamañja was sent out. Oh! how great is the king's belief in righteousness!

Therefore the wise say 'keeping in view the interest of the family, an indiscriminate person may be banished.'

6. SAMSKRIT SENTENCES OF DAILY USE

Plate is not placed.	स्थालिका एव न स्थापिता ।
I place it now.	इदानीं स्थापयामि ।
Call (invite) Everyone for dinner.	भोजनार्थं सर्वान् आह्वयतु।
I called all of them.	सर्वान् आहूतवान्/आहूतवती ।
Serve rice	अन्नं परिवेषयतु ।
I serve.	परिवेषयामि ।

Sambar - कथितम्	Curry - व्यञ्जनम्
Soup - सारम्	Pickle - अवलेहः
Sauce of curd and Vegetables - तेमनम्	Vegetable paste (chatni) - उपसेचनम्

Sambar is hot.	कथितं कटु अस्ति ।
Shall I serve ghee?	घृतं परिवेषयामि वा ?
Enough, don't serve.	पर्याप्तम्, मा परिवेषयतु ।
Why today it is not tasty?	किम्, अद्य रुचिः एव नास्ति किल।

7. SUBHĀṢITAM - सुभाषितम् ।

त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।
ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत् ॥

An indiscriminate individual must be kept away in the interest of the family. If it is in the interest of the village a family must be sacrificed. A village may be abondoned for the sake of the country. World may be sacrificed for self realisation.

Answer for the riddle - पादरक्षा - Sandal

The word 'Guṇa' has two meanings :-

1) Qualities like pain, pleasure, etc.

2) Sandals have thread stiches.

Therefore they are regarded as posessing 'Guṇas.'

* * *

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संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

सप्तमः पाठः - SEVENTH LESSON

Questions

a) Change the following sentences to Impersonal Voice.

१. ते धावन्ति ।
२. वृद्धाः कम्पन्ते ।
३. वयं क्रीडामः ।
४. त्वं लज्जसे ।
५. अहं तिष्ठामि ।

b) Replace verbs by past participles in the following sentences.

१. छात्राः प्रश्नान् अपृच्छन् ।
२. शिष्याः श्लोकम् अपठन् ।
३. ललनाः सम्भाषणम् अकुर्वन् ।
४. अहं पुस्तकम् अपठम् ।
५. ते मार्गे अपतन् ।
६. वयं शालाम् अगच्छाम ।

c) Write the meanings of the following words.

पाषाणः, केदारः, मृत्तिका, लोष्टम्, कूपः ।

Note : Answers may be written on separate sheets of paper.

प्र(इं)- VII, जुलै - ९८ - ५०००

India's Contributon to the World of Science

(continued from 6th lesson)

BOTANY

Botany engaged the attention of our ancient writers for a long time. One can see in Atharvaveda classification of plants based on their appearance and qualities. They were made as follows....

- ♦ प्रस्थानवती (Spreading)
- ♦ एकशृङ्गा (With single whorl of Calyx)
- ♦ प्रतानवती (Extending)
- ♦ काण्डिनी (Jointed)
- ♦ नघीरषा (Harmless)
- ♦ स्तम्भिनी (Bushy)
- ♦ अंशुमती (Having many shoots)
- ♦ विशाखा (Having extending branches)
- ♦ जीवाला (Lively)
- ♦ मधुमती (Very sweet)

This classification was made about five thousand years ago. The classification of the same kind was made by Theoprestus of Greece supposed to be the exponent of botany in 300 B.C. !

VRIKSHAYURVEDA

The work Vrikshayurveda occupies an important place in the field of botany. [composed by the sage Parashara.] There is a deep insight into botanical studies here. The classification of trees is so scientifically done that it is being followed even in modern times.

Parasharas's classification (100 B.C.)		Modern classification(1700 A.D.)
शमीगणीयाः	-	Leguminoesae
पुपीलिकगणीयाः	-	Retaceae
स्वस्तिकगणीयाः	-	Cruciferae
कूर्चगणीयाः	-	Compositiae

PLANT CELL

Parashara has given a detailed account of plant cells in his work. This is quite enlightening excelling the findings of the scientist Robert Hook in 1665 A.D. Parashara's descriptions are -

कलावेष्टनम्	-	Outer wall
सूक्ष्मपत्रकम्	-	Inner wall
रञ्जकयुक्ता रसाश्रया	-	Sap with colouring matter
अन्वक्षा	-	That which can be seen with naked eye

Robert Hook was able to tell that there are formations to store honey in flowers. But our ancestors knew how liquids are sucked from the bottom by the plants. The synonym of tree is Padapa. A tree is that which takes water from the bottom.

वक्त्रेणोत्पलनालेन यथोर्ध्वं जलमाददेत् । तथा पवनसंयुक्तः पादैः पिबति पादपः ॥

This phenomena of taking water is called suction force. In 1894 two scientists Jolly and Dixon found out this phenomena. Thus our ancestors found out so many scientific principles although they had neither the tools nor the laboratory.

(continued in the next lesson)

PRINTED BOOK

(clause 128 of p.o. Guide, part-1)

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